

MISSIONARY CRUMBS.

FIFTH NUMBER,

FOR THE

Woman's Union Missionary

SOCIETY

OF AMERICA, FOR HEATHEN LANDS.



OCTOBER, 1863.

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EDWARD O. JENKINS,
Printer,
No. 20 NORTH WILLIAM ST.

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Extracts from Letters.

*From MISS MARSTON, Missionary, sent by the Woman's Union
Missionary Society to Tounghoo, Burmah.*

TOUNGHOO, OCTOBER, 22d, 1862.

In regard to my work here, I feel that I have great reason for encouragement, and that the leaven of truth is working silently and surely. On Sabbaths, I go nearly a mile to attend worship, to which place, also, several of my pupils go, that they may see me. Two Sabbaths ago my heart was greatly affected at the sight of one of them, bringing another, a younger sister, on her back the distance of a mile or more. The younger one had a very large boil upon her hip, and could not walk; therefore her sister brought her to the chapel in the manner which I have mentioned, and carried her home again in the same way. They both possess good natural abilities and are among my best and most hopeful pupils. I do not know their ages, but should judge them to be about twelve and six. I have in my school some interesting girls. Oh! that I may be permitted by the blessing of God to snatch them from the polluting, soul-withering effects of Buddhism. I have family worship every evening, and generally others, besides the inmates of the house, come in for the purpose of uniting in our devotions. A half-sister of my Burmese Bible-reader came up from Rangoon about three months ago, and has taken up her abode not far from here. Since her arrival she has often been here to see me. Then she was a bigoted Buddhist, but now she often comes in to join with us in our evening devotions, and for the past two Sabbaths she has accompanied her sister to the chapel. I trust that the power of the Holy Spirit is being felt upon her heart. Oh! that in my weakness, temporal and spiritual, I may be stayed by the prayers of friends at home.

NOVEMBER 24th, 1862.

A few days ago I borrowed Dr. Mason's stereoscope, for my pupils to look at the scenes it presents. They were very much gratified, and the next day people came in crowds to see it. Among the pictures are two parts of Boston, which the Burmese think are very fine, as they are pleased to see where "Mamma" came from. I hope their visit will not be altogether a matter of curiosity. Many of them listened to the reading of the Bible, and some of them accepted religious tracts, and promised that they would read them. I have had more than thirty girls enter my school, who have all received more or less of religious instruction; but, as I have before stated, their attendance is so irregular, it is very difficult to remember them.

JANUARY 5th, 1863.

I am still keeping up my school, and doing what I can in the way of visiting from house to house. A few weeks ago I invited my pupils and their mothers to tea. About thirty came; they all appeared to be very much gratified, in view of the attention shown them. I gave them bread, with tea, having in it plenty of milk and sugar. The young man, whom I have in former letters mentioned as having been converted while in my employ, still appears to be a loving disciple. He now says that his wife tells him it is a very good thing for him to be a disciple, and she will herself consider the matter. I could not afford to pay him as much wages as he thought he ought to have, and therefore let him go from me. I have hired another man in his place: he too has become a regular attendant upon the worship of God upon the Sabbath. There are several others who have asked for baptism. There are a number of women who come to worship upon the Sabbath, and appear to be attentive listeners. I sometimes feel as if, could I but use their language as freely as I can my own, I could persuade them to give up their idol-worship and seek the living God. There is here work enough to be done, enough for many laborers; but all progress among the Burmese must and will be slow. They no more desire the gospel than do the Roman Catho-

lies in our cities in America. If they receive it at all, it must be urged upon them by those who have felt its power upon their own hearts.

FEBRUARY 4th, 1863.

The Burman woman who lives in the house with me, and of whom I have written so many times, is now on my hands to be supported. I think her influence upon the Burman women has been good. When we first came here, she was generally the only native female to attend upon the services of the chapel upon the Sabbath; now she is never the only one, there are several others who attend constantly. There are now five baptized native females besides her. She reads and teaches the Bible daily to those who come to my house, and she always accompanies me on my visits to the native houses. She is an interesting and an earnest woman. In that large and long-established church in Rangoon, she was the only one who would consent to come here as a Bible-reader. I hope she may be taken up and supported by some society in America.

I understood my object in coming here to be that of raising up native Bible-readers. But, if they become such, they must be supported. It may be a long time before any can be found in this place who will engage in such a work. They must first become Christians, and no one can insure that any one will become so. God alone can change the heart, and there are but few *Christians* who are willing to engage in the work of Bible-reading from house to house. There are but few who would have the moral courage to endure the scorn and contempt that they would have to endure. With all their ignorance and degradation, the Burmese are a very proud-spirited people, and it is not an easy matter to persuade any of them to depart from their usual customs.

It seems as if God had raised up this woman on purpose for a Bible-reader. She has no children, and her husband is a good Burmese scholar and a devoted Christian. I think that these people have been instrumental of much good.

They are growing in grace and in knowledge. A few days ago she went with me to call upon the parents of one of my pupils. We were received very cordially, and a chair placed for me. (A chair is seldom seen in a Burmese dwelling.) The girl belonging to my school was at home, and another of my pupils came in. I asked them to stand up together and sing one of the Burmese hymns that I had taught them in school; they did so. While they were singing, a large number of people gathered about the door, and all appeared to be much gratified. After they had sung, I asked them to repeat some passages of Scripture; which they did. I think those girls play school at home; for sometimes I find that one who has never been at school can repeat some of the same portions of Scripture that have been taught to my pupils. Not long since, a man said to me, "My little girl prays, and sings, and praises God at home, and she says she learns it at Manma's house, and I am very glad." But there are not many fathers who would speak thus. They seem to have a sort of parental pride, when they find that their children have learned something; but the majority of them had rather they would learn almost anything than the Word of God. I feel as if seed had been sown in the minds of those children that can never be uprooted; but I must leave it to be watered by the dews of heavenly grace.

Rev. Mr. Bixby has baptized twelve natives since the commencement of this year; one of them, a member of my household, was baptized three days ago.

TOUNGHOO, MARCH 16th, 1863.

I am now having a vacation of a few weeks, for I dismissed my school on the last week in February, and intend to reopen it on the 1st of April. Until the present time I have had no vacation, excepting a few days in the time of the holidays. Then the entire people were so much excited, that it was in vain to try to turn their attention away from their sports. At the present time the Buddhists are having great festivals in honor of their idols.

Just before I dismissed my school, the parents of one of my pupils left here to go to Ava, that they might there worship a god which they consider to be superior to any which they have here. They took the child (Mah-lee) with them. On the day preceding the day of their departure she came to school, wearing a sad countenance. I asked what troubled her, when she told me her parents were going to take her to Ava, and she did not wish to leave me. At night I called to see her parents, at which the child appeared to be much gratified. When I bade her good-bye, and was about to leave, she hovered near me and began to cry. I did not at first know the cause of her crying; but, when her mother took up a stick and threatened to whip her, I asked why the child cried so. My feelings were touched when she told me it was because she was going away from me. The mother's feelings seemed to soften; for she dropped her whip and began to caress the child. As it was near dark, I was obliged to return home, when the child broke away from her mother, and followed me nearly home, crying as if her heart would break, and even, when obliged to return, she still kept looking back.

Since I dismissed my school, I have visited from house to house more than formerly. A few days ago, when I was making calls, it happened to be worship-day, although I did not know it previously to my going out. The people had almost all gone to the pagoda, and many huts were entirely vacated. On my way home, I came to a Burmese dwelling, upon the verandah of which sat three women, who appeared to take little notice of me. But in one corner there was a young man, lying upon a wooden bench, and as I approached him he addressed me very pleasantly, saying, "The people have all gone to the pagoda." I replied, "You have not gone?" "No," said he; "I have fever." I asked him if he would take some medicine, if I would give him some; to which he said, "Yes," and began to make room for me to sit down beside him. I told him I must return home for the medicine, when he rose and followed me. I gave him, with the medicine, some religious tracts. He went away,

and in about two hours he returned, bringing ten other persons, women and children, who remained for a long time. My Burmese woman and I told them of Christ, and read to them from the Bible. The young man has since been to see me, accompanied by another young man.

Daily I have visits from Burmese people, but they do not come in large numbers. I permit none to go away without having heard of God the Creator and Christ the Redeemer. What will be the result I cannot foresee, for God alone can regenerate the depraved human heart. Two or three days ago, one of the little girls who has been in my school came out and spent several hours with me, while her parents had gone to the pagoda. I asked her if she remembered what I had told her about the Eternal God. She answered, "Yes; He is in Heaven, and He made the earth." I think it very important that any one who is trying to do missionary work in this place, should have medicines and religious books to be given away.

I have opened a weekly prayer-meeting in my house for the natives, which is held on Wednesday afternoon. I designed it to be a female prayer-meeting; but the men desired to come in also, and I have permitted them to do so. We have not yet had a large number present, but those who do come appear to enjoy it.

APRIL 15th, 1863.

I have now re-opened my school, but have not yet a large number of pupils, although they are coming in gradually. Others who are not members of the school come in, and my Burmese Bible reader and myself read portions of the Bible to them, and give them what religious instruction we are able.

Thus far, this month, the weather has been cooler, and I have visited more, finding more people willing to listen to religious instruction than ever before, since I came to the place. In my visits, I have frequently met an old woman with white hair and wrinkled face. I have always seen her in the streets, but not in any house. She has always looked earnestly at me; but at first, when I spoke to her, would

turn away. Recently, she has stopped to shake hands with me, and has appeared very glad to see me. Two days ago, I was passing through the street, when she greeted me very cordially; and after I had gone a few rods before her, she came running to me, bringing a large sweet potato. To-day she came to my home and brought three, and remained a long time, listening very attentively to the reading of the Bible and religious conversation. I pray that her heart may be opened to a saving knowledge of the truth; but the minds of these people are very dark. It is impossible for those who live in a civilized land, and whose minds are stored with knowledge, to understand how difficult it is to make them understand Gospel truth. Very many appear to know little more than the brutes, and are bound down by their priests with a sort of slavish fear. Many of the children who would gladly come to my school, are prohibited by their parents, lest they should receive religious instruction.

MAY 4th, 1863.

I am convinced, that to go out among the people and visit them at their dwellings, is the most effectual way of reaching them. I go out all I can, conscientiously, and select the most favorable time in regard to the heat. When I find a family willing to allow me to enter their dwelling, I go in and sit down with them. I always take my Bible reader with me, and, leaving them some religious books, if I have them, trust that my visits have not been in vain. If we sit down in a Burman dwelling, there are always many, besides the family, who come in, whether from curiosity or religious interest, and in this way we reach those who would never take the trouble to come to us.

A field of labor among the Burmans is most discouraging to the missionary, and yet a few are gathered in wherever the effort is faithfully made. When I came to Tounghoo, there was no Burman church in existence here. Mr. Bixby had baptized about half a dozen persons; but no church had been organized, neither had they partaken of the ordinance of the Lord's Supper. He is now pastor of a church here, composed of Burmans and Shans which numbers about 30 members,

while several have asked for baptism. He has baptized 19 since the commencement of the year, two of them members of my household, who are now walking with the Christian church. Truly, God has not left us without a witness of His presence.

JUNE 5th, 1863.

In one of my letters, I mentioned a little girl, whose parents had taken her to Ava to worship a god which they have not here. She has returned; and as soon as she arrived home, she came to see me, and, for a present, brought me about a pound of sugar done up in a leaf. She comes daily to school, and is learning fast. I have in my school a young girl who has adopted the European style of dress, and is studying English branches. She reads, writes, and spells, tolerably well, has commenced the study of grammar, geography, and arithmetic, and is also taking lessons in drawing and fancy needle-work. She has taken the name of Mary, and appears to be a very well disposed girl. Her married sister is the first Burman woman whom Mr. Bixby baptized in this place. I hope you will remember Mary in your prayers, that she may become an experimental Christian and a blessing to her people.

Extracts of a Letter Received from MRS. McLEOD WYLIE, of Calcutta.

CALCUTTA, April 1st, 1863.

It is a great satisfaction to me to be able to tell you that Louisa Gomez is going on very steadily and happily in her work as Bible reader in Bengali, to the native women in the Medical College Hospital. She says that she often has three or four around one bed, listening to her reading the precious Word of God, and though no visible fruit has been the result, we know that He has promised it shall prosper in the thing to which he sends it.

With regard to your willingness to send out, or to maintain a lady here for Zenana work, I can only say that our Committee here would most cordially welcome such a one as you describe. The Church Missionary Committee have kindly

placed at our disposal, one of the houses in the Church Missionary Compound, for a Teachers' Home, and here we have five of the young people who have been trained in our Normal School, and who are now employed in school and Zenana teaching in the city. Louisa is one of the number, and being the oldest, is a sort of head, but the Rev. Mr. and Mrs. Vaughan, who live in the Compound, give a sort of general superintendence, and the young people go in to family prayers. We are very anxious that, as this scheme enlarges, we should be able to receive into this Home any ladies who may offer themselves for mission work, and your offer seems to be an indication that God is blessing the design. It would be a great advantage to the young people to have an experienced Christian lady resident with them, who would be a sort of mother in the midst of them. All day long they are, of course, engaged in work, but at the morning prayers and breakfast, and again at the evening meal (for they are obliged to dine in the evening) they would be together, and you can imagine how much may be done, by a wise and loving spirit, to give a tone to their conversation, and to exert a general influence for good. Any lady coming out would have the opportunity of learning the language from a Pundit, and at the same time of visiting, with our young teachers, in the Zenanas, until able herself to teach. May God abundantly bless and prosper you, and give us, at last, to rejoice together in some precious souls gathered into the Redeemer's fold.

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Extracts of a Letter from MISS ADRIANCE, in China.

AMOY, February 21st, 1863.

MY DEAR MISS DOREMUS:—A long time ago, when I was in Japan, Mrs. Brown received a letter from you, in which you stated that your society had voted \$50 to be sent to me. I was quite surprised, for I was expecting nothing of the kind; at the same time, I felt very thankful to the ladies who had taken such an interest in my welfare, but I neglected to reply to your letter, hoping that soon I might have something of interest to write you. I think, at that time, I had a small class of Japanese pupils, whom I was teaching English, but

they soon left me, for fear of the Government, and did not return. Of course, I thought this would not be a very encouraging thing to write you, and, therefore, postponed writing, still hoping that my class would return, or that some other sphere of usefulness would be opened to me. In the meantime, my thoughts were often turned toward China, and the question would often arise: "Does not duty call me there?" I was led to think more upon this subject than I otherwise should have done, by seeing so many missionaries from China, and hearing so much of their work among the Chinese. One thing, in particular, had considerable influence with me. An experienced missionary from China said to me one day: "You ought to be in China; there is plenty of work for you to do there, and that which missionaries' wives, with the care of their families, cannot do."

I have no doubt that if I had the facilities for learning the Japanese language that I now have for learning the Chinese, I could have found enough to do, notwithstanding all the fear the people have of the Government. The missionary work in Japan at the present, is somewhat as it was in China about twenty years ago, and persons are now needed there to prepare books for those who may come there when the country is more fully opened to the Gospel, which I hope and pray it may be before long. Not being qualified to do this kind of work, and there seeming to be a Providential opening for me to come to Amoy, I decided to do so. In a few days after my arrival the missionaries of the Dutch Board consulted together, and came to the conclusion that such a person as myself was needed here to labor among the women.

Perhaps you would like to know what I expect to do here? There are very few of the women belonging to the native churches who can read the Bible in the Chinese character, as it is very difficult for them to acquire. Some parts of the Bible have been printed in the "Romanized colloquial," which will be much casier for the women to learn than the character. This I hope soon to be able to read, and then the mission wish me to teach it to the women, and also to take charge of their prayer-meetings, which have, of late, been conducted by the

male members of the mission, although not in accordance with Chinese ideas of propriety. I have been very much interested in attending these meetings, and before I could understand scarcely anything that was said, was struck with their readiness and earnestness when called upon to pray. I think they would be an example to many of our own female prayer-meetings at home. I look forward to the time when I shall be able to unite my voice, as well as my heart, in their worship, with a great deal of pleasure. May I not ask the prayers of all—not only for the women of China, but also of Japan?

Extracts of Letters from MRS. GRACEY, of the Methodist Episcopal Mission, in Seetapore, India.

SEETAPORE, April 21st, 1863.

MY DEAR MISS DOREMUS:—Our work increases in interest daily, and we are having very hopeful indications. Still, everything in this country moves slowly, and we have constantly to cultivate our patience and exercise our faith.

I had, during the cold season, quite an interesting little school, taught by a Christian woman, the wife of our native preacher. The school was at my house, so that I could have the oversight of it, and I generally taught a little each day. I had as an average attendance some ten girls and women. Two of the women were able to read in the Testament, and the rest, who were learning the alphabet, I had taught parts of the catechism, little hymns, etc. Since the commencement of the warm weather it has been broken up, and I have sent the teacher out some distance into a district which is very thickly populated, and where she has every prospect of getting a large and interesting school. I have supplied her with books for distribution, and have instructed her to visit families, read the Scriptures to them, and converse with them on the subject of religion. I am sincerely hoping she may do much good. I shall go out soon to see her, and will then communicate to you any items of interest which may have come under her notice. She has her family with her, and will remain until the cold weather, when she will return, and we will commence here

again. But you, who are so far removed, can scarcely have any conception of the gross ignorance and superstition with which we come in contact, as we talk to these poor women, and which is so hard to enlighten and overcome. When we approach them, as a general thing, they seem so careless and unconcerned as to the great truths we try to explain to them. They have no desire to have their condition improved, and it is not to be wondered at, because the social history of the eastern world is that woman is only a slave, and is "treated as a person having neither thought nor affection, but as property subject to transfer from one to another."

I have great hope of schools accomplishing much good. If we can get the children about us, and impress and influence their minds, it must eventually work a great change.

But one of the most hopeful indications that I see, at present, and one that will probably result most favorably, is the great attention being given to this subject (improving the condition of the women of this country) by the influential class of natives. Formerly, this with *them* was a question of no concern—*now* it is engrossing their minds to such an extent, that all their newspapers are discussing the matter freely. They seem to be aroused to the fact that there must be a change socially. Even this, I think, is preparing the way for the missionary to work with greater efficiency.

The shick of whom I spoke to you in one of my former letters, has given every indication of having lived a consistent life, for the year past, so, about two or three weeks since he was baptized. Rev. Mr. Woodside, of the Presbyterian Mission, was visiting us at the time, and took part in the exercises. Two of our own missionaries were present, and several native Christians, and we had a very pleasant and profitable time.

NEWS FROM SOUTH AFRICA.

Private letters from Mrs. Lindley of the South Africa mission speak of several matters of interest in connection with the work there. The return of Mr. and Mrs. Lindley, with

a part of their family, after an absence of three years in America was hailed with delight by the natives. Of their own accord they appointed a day of "Thanksgiving" "because God had answered their prayers, and returned their teachers to them." The women prepared a great dinner which was spread in a yard, on one large table, and several smaller ones. Many nice presents of food and fruit also found their way to Mrs. Lindley in the course of this eventful day. The after part of the day was spent in prayer and praise.

When in this country Mrs. Lindley received an appropriation from our Society, to enable her to employ the services of "Naney," a native Christian belonging to the station, as a Bible reader. The letter states that "Nancy is very much interested in her Bible-reading, and says she meets with much encouragement. She writes her reports to send to the Society. She wants very much to see some of the reports of those employed in New York and Brooklyn as Bible women." We hope to hear more concerning this interesting work, but give these few facts knowing how much they will gratify the friends of Mrs. Lindley in this land.

"OUR SISTERS IN CHINA."

Under this title, a series of letters have appeared from time to time in a popular English magazine, written by an English lady to her own countrywomen. In one letter she gives an interesting account of a visit paid to a Chinese lady of rank, and her female companions, in which she was able by answering their own questions to speak freely of "Jesus and the Gospel." She was saddened to find that though living in a city "where many missionaries had been for nearly fourteen years daily employed in preaching, distributing books and tracts, these Chinese women had never before heard of the religion of Jesus." At the close of the interview she presented a copy of the New Testament, Pilgrim's Progress, and other books, and subsequently found they had been read with great interest, and created a desire for further instruction.

In closing her account of Chinese women the writer earnest-

ly pleads that teachers may be sent to them. She says, "They are truly as ignorant of God as the cattle upon the hills, and they die as the sheep die. They are beyond the reach of the missionary's voice; no female countenance relieves the crowd which gather to hear him, except it be of the poorest who are found in the streets. Shall they be neglected? They have been hitherto. Some ladies have gone out, but they have devoted themselves to the education of girls, few attempting to gain access to the homes and mothers of China. *That they can be reached* is beyond a doubt. They court our friendship. Will you neglect your sisters in China and India, and allow them to perish in utter ignorance of that Gospel which has been committed to your charge? *Women alone can reach them.* The efforts of ordinary missionaries are utterly useless here. Only through their wives or sisters or friends can they ever reach them. Where or in what sphere could a lady serve her generation better? Is not this field worth being cultivated by some of our Missionary Societies?"

Their testimony but confirms what has been so often repeated in the pages of the *Missionary Crumbs*, that the females of heathen lands can only be reached by the personal service of Christian women carrying to the privacy of their secluded apartments the glad news of the religion of Jesus. The Women's Missionary Society of America have one Bible reader of their own in China—Miss Adrience, and are aiding in the support of native Bible-readers. The field is white for the harvest, but the laborers are few. "Pray ye the Lord of the harvest that he would send forth laborers into *this* harvest."

HOME DEPARTMENT.

DEPARTURE OF MISS BRITTAN.

After the receipt of the satisfactory letter from Mrs. Me-Leod Wylie (published in the *Miss. Crumbs*), Miss Harriet G. Brittan having again offered herself as a missionary for the Zenanas of Calcutta, a special meeting of the Women's U. M. Society was called, May 21st, for the purpose of giving her such an appointment. Soon after, hearing that several missionaries

intended leaving for India in June, Miss Brittan decided to make her preparations to accompany them. The regular quarterly meeting, June 15th, was held in Brooklyn, at the house of Mrs. H. Messenger, and was conducted with reference to the speedy departure of Miss Brittan. Her pastor, Rev. Dr. Paddock was present, and in fervent prayer commended her to the tender protection of an ever-watchful Providence, through every danger of the long voyage. Miss Brittan left for Boston June 29th, and while there had the gratification of meeting with our Boston Auxiliary, whose members gave her a most cordial greeting. She sailed for India July 1st, in the ship "North Atlantic" in company with Dr. and Mrs. Lord, missionaries from the American Board, to the station of Madura in India.

There is every reason to think that Miss Brittan is going to fill a place made ready for her by the wise and watchful Disposer of all events. The event certainly gives good occasion to the friends of this society to thank God, and press onward with new zeal in the work of giving the Word of God to heathen women.

KINDNESS OF BOSTON FRIENDS.

Miss Brittan was accompanied as far as Boston by our President, Mrs. T. C. Doremus, who remained until the ship sailed.

Every attention which could be shown to the representatives of New York, was freely bestowed by Christian friends in Boston. They were entertained by Mrs. Walter Baker, who also did much to contribute toward the comfort of the sea voyage. Many kindnesses were shown by others, but as Mrs. Doremus remarked in a note, "*The love and affection was better than all.*"

CHILDREN'S DEPARTMENT.

Letters from MISS MARSTON to the Children's Mission Board of Brooklyn.

TOUNGHOO, Nov. 19th, 1862.

MY DEAR LITTLE FRIENDS:—

It has long been my purpose to write to you, but I have had so much writing to do, that you have been neglected.

Something whispers that you must be neglected no longer, for if I neglect other persons, I must not the children who are beginning to take so much interest in missionary matters.

I met some of your number in Brooklyn, which I do not think you have forgotten. I can still see your bright, cheerful faces and almost feel the warm pressure of your little hands, and hear your sweet and gentle good-bye, the same as when I met you, for the first time in my life, only to part with you. Soon after that day, I had to say a great many farewells which almost broke my heart, but I said them as cheerfully as I could, and turned my back upon all my friends, to come to this heathen land. I know, my dear little friends, you will not think that I came away because I did not love my friends and home. No! that surely was not it, but I thought God wanted me to come and tell the heathen, that Christ died to save them. There are here multitudes of little girls of the age of yourselves, as also older ones, who do not know the God who made them, nor the Christ who has given his life that sinners might be saved.

Not very far from the house in which I live, there is a building in which they meet for worship. In that building there is a piece of wood, much larger than a man, somewhat in the form of a living being, but much more ugly-looking than any human creature whom you ever saw. It is painted as black as ink, with large red eyes and mouth. You will perhaps say that they will surely run away from such a frightful-looking thing as that. But no! They call it their God, and about as often as you meet together in Sunday School, to hear about the God who made and governs all worlds, they go and kneel down before that frightful image. As many as will come, I invite to my house, that I may teach them better things. They are learning to read, write and sew, also something of geography and arithmetic. But I think the best of all is that they are committing large portions of the Bible to memory. Sometimes some of them go with me to the Chapel upon the Sabbath, and there they hear the same Gospel preached that you hear. They are governed in their worship-days by the moon, and they have from four to five

in a month the same as we do, though theirs do not occur as regularly as our Sabbaths.

If their worship-day occurs upon the Christian Sabbath, my girls cannot come to the chapel, for their parents compel them to go and (she ko) pray to the great black piece of wood. Oh! how I wish these girls had kind Christian parents the same as you have.

How I should love to have you come into my school some day, but I suppose you would not think it much like a school; and if you were to compare it with schools in New York you would think rightly. You would not see neatly dressed girls, sitting upon nice seats. They have scarcely any clothing on, and what they do have is very poor, and they sit right down upon the floor. They would think it very hard indeed, if they were compelled to sit upon seats like yours, and they have not learned the use of clothes, although they are very fond of jewelry. Some of the older girls have to bring babies to school with them, because they have to take care of them.

One little child, brought to school by an older sister who has the care of her, is learning to read, and has learned to repeat several verses of the third chapter of John, by hearing the other girls recite them.

There are a great many other things which I should like to tell you about the country and the people, but I cannot now do it.

I hope to write to you again some time, but must bid you an affectionate good-bye for the present.

Yours, with much love and esteem,

SARAH H. MARSTON.

TOUNGHOO, MAY 4th, 1863.

To the Children who are aiding the Woman's Union Missionary Society of America for heathen lands.

MY DEAR LITTLE FRIENDS:—

I do not forget you, and, though other duties and cares have pressed heavily upon me, I have not wholly neglected to write to you. I wrote two letters to the children in November which I trust have been received. If so, it would afford me very great pleasure to receive a letter penned by

some of your little hands. There are a great many little children in Tounghoo, but, on account of the circumstances in which they are placed, they are not much like yourselves. I think if you could meet one of them in New York, you would be greatly astonished.

Multitudes of them wear no clothes at all, and those who do, wear only a few articles. They have no toys such as you have to play with. I often find them sitting down in a gutter, making toys of the mud. They take the clay and mix it with water (sometimes very filthy water), and with their hands form it into images. Some of them, in that way form an image which very much resembles an elephant, showing that if their faculties were cultivated, they might be capable of doing great things. If you should see one of the houses, in which they live, I think you would not know what to call it. You would never think it was made for human beings to live in, but would sooner think it intended for bumble-bees or hornets. They never lie on beds, but on the bamboo floors of their miserable huts. They have not to undress at night, for, if they wear anything in the day-time, they wear the same at night. I am sure that you could not eat the food which they eat, for it is principally of rice, and to think of the manner in which they prepare it, would spoil your appetite for it. They have no books, and if they had, they could not read them. But that which is the worst of all, they have no God and no Saviour. I hope you will daily in your hearts thank God that you were born in a Christian land, and wherever your lot may be cast, I hope you will ever possess a missionary spirit, and do all you can, for the benefit of the poor, the ignorant and the wretched.

I hope to write you more some time, but am now very weary for you cannot know how hard it is to write in this intense heat.

With much love, I am your sincere friend,

SARAH MARSTON.

A WORD TO CHILDREN.

Do you not love, dear children, to receive a letter? Well! here is a letter written directly to *you*. Read it alone to your mother, and ask her if she cannot think of a way in which you can help Miss Marston, and the other Christian ladies who are trying to teach little heathen children to worship Jesus?

The long winter evenings are soon coming, when your hands can do much to aid our Society.

Try to form a Mission Band that shall raise twenty dollars a year. We need your help and sympathy.

Treasurer's Statement.

AMOUNTS RECEIVED SINCE ACKNOWLEDGMENTS IN THE FOURTH
NUMBER OF THE CRUMBS.

Mrs. Jacob Le Roy.....	\$20 00
“ Charles H. Stuart.....	21 00
“ Dr. Elmendorf.....	27 50
“ James Williamson.....	20 00
“ M. Littlefield.....	15 00
Miss C. S. Westerloo.....	21 00
“ E. Ingals.....	20 00
Mrs. R. S. Wyckoff.....	20 00
“ R. R. Graves.....	20 00
Miss I. Mills.....	30 00
Mrs. D. W. Geer.....	26 00
“ W. A. Hallock.....	33 00
Miss S. B. Matthews.....	20 00
“ S. D. Doremus.....	20 00
Ladies in Washington.....	5 00
Philadelphia Branch.....	150 00
Boston Branch.....	200 00
North Dutch Church, Albany, per Mrs. Dr. Clark.....	60 00
Miss C. C. Dyke.....	20 00
Mrs. E. C. Wilcox.....	26 00
“ A. Woodruff.....	20 00
Miss Britton.....	20 00
“ Johnson.....	8 00
“ C. L. Mitchell.....	28 00
“ D. J. Lyons.....	73 00
“ Crumbs.....	2 00
Central Baptist Mission S. S.....	25 00
	<hr/>
	\$930 50
Amount previously acknowledged.....	423 00
Balance on hand date last Annual Report.....	1,461 52
	<hr/>
	\$2,814 02
Amount expended since June 1, 1863.....	1,253 35
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Amount on hand, October, 1863.....	\$1,558 67

CONSTITUTION AND BY-LAWS.

After mature deliberation, the Special Committee appointed January 8th, 1862, to propose amendments to the Constitution and By-Laws, submitted the following to the Board, by whom they were approved, and unanimously adopted :

PREAMBLE.

IN view of the deplorable condition of heathen women, especially those of Tounghoo, and the inmates of the Zenanas of Calcutta, a Woman's Society has been organized, with the following Constitution, under which women of all evangelical denominations may work together efficiently, by distinct voluntary effort, for the salvation of their perishing sisters :

CONSTITUTION.

Art. 1st.—This Society shall be called the Woman's Union Missionary Society of America for Heathen Lands.

Art. 2d.—The object of this Society shall be the evangelization of heathen women in foreign lands. For this purpose, the Society shall send out and support single ladies from America, (always giving the preference to the widows and daughters of missionaries,) as Teachers and Bible-Readers, *to train, and superintend native women to labor for this object.*

Art. 3d.—This Society shall be composed of women, and the condition of membership shall be the annual contribution to its funds of not less than one dollar

Art. 4th.—Any gentleman, lady, Sunday-school, or evangelical association, by the payment of *fifty dollars*, may become a Patron of this Society, and have the privilege of designating a native Bible-Reader for one year, and of receiving special reports of her labors and success.

Art. 5th.—This Society shall have at least One Hundred Collectors, or Subscribers, each of whom shall be responsible for the annual payment of twenty dollars, for five years, or until a permanent income of two thousand dollars is otherwise secured, and the Board shall take especial care to keep the number complete.

Art. 6th.—The officers of this Society shall be a President, a Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Assistant Treasurer, and an Auditor; and these, (with the exception of the Treasurer and Auditor, who shall be gentlemen,) in connection with four Managers from each denomination represented in the Society, shall constitute a Board, a majority of whom shall be a quorum for the transaction of business at any regular meeting; and this Board shall always be chosen from those who are, or shall become, Twenty-dollar Collectors, or Subscribers, resident in, or near, New York City.

Art. 7th.—The Managers shall be divided into four classes, one of each denomination to a class. The first class shall hold office for one year, the second for two years, the third for three years, and the fourth for four years; and at each Anniversary a class for four years shall be elected, to fill the place

of the class whose term of office expires at that period.

Art. 8th.—Stated meetings of the Society shall be held on the third Monday of January, April, June and October. The January meeting shall be observed as the Anniversary, at which the Annual Report shall be read, the officers and one class of the Managers shall be elected, and vacancies in the other classes shall be filled. The Board shall have power to fill any vacancies at other times.

Art. 9th.—Stated meetings of the Board shall precede each stated meeting of the Society on the same day; and at the close of the Anniversary exercises, the Board shall organize and appoint the Standing Committees for the ensuing year.

Art. 10th.—The President, at the written request of five members of the Board, may call a special meeting of the Board, and at the request of the Board, may call a special meeting of the Society.

Art. 11th.—Four Honorary Directors, three of them wives of clergymen, shall be appointed by the Board, from each denomination represented in the Society. The Board shall also have power to confer this honor upon any officer of an Auxiliary, and upon any lady corresponding with this Society, who is eminently distinguished for her efforts on behalf of heathen women. Honorary Directors shall have the privilege of participating in the deliberations of the Board and Society, without the right of voting. All delegates officially appointed by Auxiliaries to attend any meeting of the Board or Society, shall be regarded, for that occasion, as Honorary Directors.

Art. 12th.—All measures involving the expenditure of money, shall require the previous recommendation of a committee and the approval of the Board.

Art. 13th.—In the appointment of Teachers, Bible Readers and Native Assistants, the Board shall have regard to the equal claims of all denominations represented in the Society, so far as the qualifications of candidates, and the condition of the Treasury will permit; but no lady shall be sent out except to a mission of her own denomination, where she will receive suitable counsel and protection.

Art. 14th.—No change shall be made in this Constitution except at an Anniversary meeting, and then only upon the recommendation of the Board, and upon the vote of two-thirds of the members present.

BY-LAWS.

1. Every meeting of the Board, or Society, shall be opened by prayer, and the reading of Scripture.
2. The minutes of each meeting shall be read at the following one, and when confirmed, signed by the President.
3. In case of an equality of votes, the President shall be entitled to a casting vote.
4. All orders made for payment on account of the Society shall be signed by the President, and one of the Committee on Finance, and countersigned by the Secretary.
5. The year of the Society's operations shall begin the 1st of January, and terminate the 31st of

December, when the accounts shall be made up, and the Annual Report, with the names of all members, shall be printed.

6. The Board shall appoint, annually, the following standing Committees, viz.: on Finance, on Publication, on Nomination, and on Public Meetings. On all these Committees each denomination shall be represented.

The Assistant Treasurer shall be ex-officio, a member of the Committee on Finance; the Corresponding Secretary, of the Committee on Publication; the Recording Secretary, of the Committee on Nomination; and the President, of the Committee on Public Meetings.

The Finance Committee shall examine and report upon all bills before they are presented to the Board; shall have a general supervision of the finances; and shall devise and recommend measures for increasing the receipts.

The Committee on Publication shall have charge of the printing; and no document shall be published until examined and approved by them.

The Committee on Nomination shall recommend suitable persons to fill all vacancies in the Board.

The Committee on Public Meetings shall make arrangements for all public occasions, and provide speakers.

7. A twenty-dollar collector or subscriber can be relieved from the obligation to fulfil her pledge for five successive years, only by providing a substitute satisfactory to the Board.

8. The postage of all letters addressed to the Secretary and Treasurer, on the business of the So-

ciety, shall be defrayed, also the stationery and incidental expenses of the Secretary, Treasurer, and ladies going to a foreign land.

9. The Board shall take care that the support of all those they send abroad shall be properly guaranteed, their salary commencing from the period of their arrival at their post of labor.

10. The Board shall make proper arrangements for the comfort and *protection* of their foreign teachers during the voyage, and on their first arrival in a foreign land. Unless special circumstances render it unnecessary, a sum shall be placed at their disposal, to be drawn in case of sickness or other emergency. Should a return to America be necessary from the failure of health, and by medical advice, the Society shall be responsible for the necessary expense.

11. Each lady going out as teacher, or Bible-reader, shall be required to sign an engagement in the presence of two witnesses, binding herself in case of *voluntarily relinquishing* her situation, or in case of her marriage within five years, to repay to the Board the sum expended by them for her passage and outfit, and one-half of her support for two years while learning the language. She shall also give the Board six months' notice of any intended change, or forfeit her support for that time.

12. No candidate shall be finally appointed without presenting satisfactory credentials, nor without personal intercourse with the Board; and before the departure of any one a special meeting shall be held, for the purpose of commending her to God, the services being conducted by a clergyman.

13. This Society shall hold itself in readiness to respond to appeals from sister teachers and schools connected with other Protestant Boards and Societies, and to make grants in aid for them; also, for native teachers, and Bible women, and for school apparatus, as their funds may allow, after making a reserve fund equal to one year's amount for all the salaries to which the Society is pledged.

14. If any evangelical association, Sunday-school, sewing circle, or band, auxiliary or not, or any individual, shall wish to support a teacher, native Bible woman, or school, for a certain time, the Board shall make the necessary arrangements, and be the medium of transmitting their funds, the donors designating the person and field, and in the event of sending a teacher from America, they also assuming all responsibilities.

15. A friendly intercourse shall be maintained with sister societies, and a missionary concert of prayer shall be observed by the officers and members of the Society.

16. The "Missionary Crumbs" published by this Society shall be limited to reports of the Society, to foreign correspondence concerning heathen women and schools, to remarks on female missionary labor and education, and to editorial remarks descriptive of the state of heathen women in different lands.

The following list of articles will be acceptable gifts to send to Missionary Stations, for the use of Schools, or for sale for the purpose of aiding the "Woman's Union Missionary Society." Any gifts of this kind sent to Miss S. D. DOREMUS, care of Doremus and Nixon, New York, will be duly forwarded to their destination.

Infants' Dresses and Blankets.

Children's Caps, Gloves, Socks and Cockades.

Bags, embroidered in silk or beads.

Shawls, knitted or crocheted.

Boys' Coats of Jane, or good print.

Gentlemen's Slippers and Socks.

Dolls, prettily and fancifully dressed.

Simple or elaborate Morning Caps.

Pen-Knives, Pen-Wipers and Table-Mats.

Merino dresses for children.

Berlin Wool and Canvas.

Copy-Books, Netting and Knitting Needles.

Ladies' Collars.

Colored Pocket Handkerchiefs.

Black Silk Aprons.

Brown Holland Pinafores.

Remnants of Chintz, Silk, Jaconet, Mull, &c.

Remnants of Ribbon of every variety.

The "WOMAN'S UNION MISSIONARY SOCIETY"
was Incorporated in New York, Feb. 1st, 1861.

EMBLEMS.

SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen Woman,
and the Saviour addressing her.

ARMS OF THE SOCIETY.

The Cross, the Lamb, the Anchor, and Six Stars, quartered in
a Lozenge, and crowned with a Triumphal Wreath—indi-
cating Love, Meekness, Hope, and Union; the Stars rep-
resenting the Nationality of the Society and the number of
Denominations engaged in the Society—designed to be
used as a Seal by which all connected will recognize one
another.

FORM OF BEQUEST.

*I give and bequeath to the "WOMAN'S UNION MIS-
SIONARY SOCIETY OF AMERICA," incorporated in the
City of New York, February 1st, 1861, the sum of
to be applied to the Missionary
purposes of said Society.*